MEN AND THEIR MEANNESS

Seven Thousand Men Hear Sam Jones' Sormon to Men Only.

SCORING THEM FOR THEIR SINS.

Gambling, Profanity, Sabbath-Breaking, Licentiousness and Intemperance Denounced in Plain English.

Sam Jones.

Shortly after 7 o'clock last night the doors of the exposition building were thrown open and the people began to flock in. The announcement that Sam Jones would speak to "men only" aroused in the breasts of many a curiosity to bear what he had to say. This curiosity was, in many quarters, not unmingled with the belief that the great revivalist would make a spley talk on subjects which could not fail to be of interest.

After a few songs Mr. Joplin announced that a collection would be taken

up. Before the ushers started to pass about the hats, Mr. P. C. Himebaugh talked to the audience for a minute or two. "Gentlemen," he said, "this is glorious to see so many men here to night. I remember when Brother Bitler talked in the building last year, to an audience of men only. to say that the good words of advice which fell from that man's lips would have been worth a million dollars to his bearers if they had been followed out. I believed that if the words which Mr. Jones is to speak to night are taken right home that this city will be \$10,000 ahead. And now I want you to subscribe liberally. I hope you'll subscribe \$500."

After the collection has been taken up, more singing followed and then Mr. Jones

commenced his discourse, as follows: "We invite the attention, and we trust the prayerful attention of many of you, to these words: "Escape for thy life." This is a wonderful book from which we get our text. It goes back to the beginning of all things and forward to the end of all things. In the last chapter of Genesis I read of my own origin and the origin of creation, I read how the even-ing and the morning were the first day and the morning were the first day, and the second day, and the sixth day, until at last the sons of God and the angels shout over a finished world. God devotes one page of this book to my origin and the thousand pages which follow warn me of my destiny. God spoke of my origin but a moment telling me whence I came, and he breaks the silence of eternity ever and anon for 4,000 years of eternity ever and anon for 4,000 years telling me whither I am going. I say here, fellow countrymen, if this little bundle of paper I nold in my hand is God's truth, this convocation to-night means more than the mere ENTERTAINMENT OF THIS VAST AUDIENCE, the 6,000 men with the chance of life and death before them. I say the question before us is not one of the hour simply, it is not one of to-day or to-morrow, but it is a question whose issues are as long as eternity, and I want to say to you to-night, that when a man stands up to preach the gospel to me I have about three questions I would ask him and only three, and when they are answered satisfactorily to my mind, I throw my heart wide open to him and to his words. The first question I would ask any preacher of the gospel is this—"are you posted on the subject you are discussing, do you know what you are talking about." And when that question is satisfactorily answered I put another and that is—"do swered I put another and that is—''do you mean kindly to me.'' And with that question satisfactorily answered I have weapons and fire away at me my heart and my conscience are wide open to you. Now my brother—you are my brother and I get very close to you in this discussion —you will find out before I am through, whether I am posted on the subject I am discussing or not. You can tell by my manner. You can tell by the spirit of the man, whether I mean kindly to you or

THROWS AS MANY ROCKS as Sam Jones has no business in a glass house. Do you hear that? (Applause.) I have been hunting a man fourteen years that caught him doing something wrong. I could eatch the fellow that said somebody else said so, but I never could catch the fellow that caught him I live in Omaha while I am here, and if there is anything you can bring against me, Sam Jones would be glad to hear it. And if you want to know about me, I will pay your telegrams both ways and give you the names of the prominent officials in my county and the whole state. I am no tramp running about over this country, I want you to understand that. Brethren fellow citizens, I am in earnest. I love God. I love you, and but for that fact I would be at home to night in the bosom of my family. I am here for your good and I want to say now that, so help me God, I am going to preach the truth to-night just as I see it and feel it, if I never open my mouth again to any audi-You shall have it from the shoul der to-night, and when I am through you may take me perforce to the banks of the Missouri river and tie a weight around my neck and take me out in the middle of the stream and sink me for-ever, but as I go down beneath its waves the waters will tell you you have drowned an honest man. If there is any man here who thinks he

not, or whether I live as I preach. And a

THE TRUTH RUBBED ON HIM
a little thicker and a little faster than he ever had it before you had better get up and go now and you need not come around me whining and booing after I get through. I will have a contempt for you. I am going to discuss this question from the bible standpoint. If you will come with me and get where I am you will see it as I do, and if I go down to where you are I will see it as you do, but I am afraid to go down there for fear that I will never get back again. I will preach just as I think the truth, and I believe if this world is ever going to be saved it is going to be saved by preaching the whole truth as it is in the word of Goff. This text is in the form of an exhortation "Escape for thy life." There is in the leasured is in the bosom of every man a instinctive love of life, and an instinctive dread of death. We all love life; we all dread death. There is but one thing in this universe that is stronger than my love of life, and that is dread of spicide, and spicide is the last retreat of despair. I know, brother, t hat in this world in which we live we understand some things, and one of those things that we understand is that we have a physical nature and a mental nature and moral nature. Now, some men don't believe they are immortal; they believe when they die they go LIKE THE HOUSE OR THE DOG.

and whenever I see such a man I feel like saying." Well, old fellow, if I felt like that I would get me some more hair and a tail and be a dog." Well, I know that there are certain substances which, if I are certain poisonous substances called poison; if I feed upon them they will kill the physical life. I know that; you know that. Well, it is just as true that there are certain kinds of moral food that perpetuate moral life, and there are certain kinds of immoral food that will bring to you moral death. One is as true as the other. The way of the transgressor is hard. "The soul that sinneth it shall

die." It is no more strange to me that poison, strychnine will kill my body than that sin will kill my soul. One is justas true as the other. Then exhortation shapes itself in this form: "Escape for thy life." Escape what: Escape sin. Sin is the one thing in the universe that can harm the mortal man. Disappoint may harrow me; grief may sadden me, and a thousand difficulties in life may hinder me, but glory be to God, there is but one thing that can harm a man's soul, a man's immorality, and that is sin. We frequently say "I don't believe in an eternal hell, I don't believe in eternal punishment." You ask me what I believe hell is. I believe the hell of the next world is

THE HELL YOU GENERATE IN THIS, and hell is sin, and sin is hell. When sin has done its worst it simply takes fire and then you have hell in all its development. Some men don't believe in hell at all. Some men don't believe in hell at all. Well, now, here, a man asked me once, said he, "Jones, where is hell?" Well, said I, brother, I don't know, and by the grace of God I never intend to know where it is [Laughter.] He said, "Mr. Jones what is the necessity for a hell," and I said, "I will ask you a question and if you will answer it, I will answer yours." Said I, "here is a man who has a nice lovely wife and innocent children that man will cot his sumer. children, that man will go to his supper table, and there is the purity of his home, he sats at the head of his table, talks with a pure wife, helps the plates of the inno-cent children, hurries through his supper, lights his eigar, puts on his hat and bids his innocent home good night and walks down the street, he turns one corner and then another and then another and then walks up one flight of stairs, then another and through a door and sits down in a gambling hell. He sits up and plays cards and gambles and swears until 2 o'clock at night. Now if you will tell me why it is that that man leaves the innocent home and spends his night in a gambling hell then I will tell you why.

THERE IS NEED OF A HELL." The question resolves into this, if I would escape with my life I must escape sin. escape with my life I must escape sin.
That is the one thing that all the guns of heaven are turned loose against. That is the one thing that God is at war with, and that is the one thing that God will not compromise, that is sin, sin, sin. Now the Apostle John tells us that sin is the transgression of the law. Now I propose to discuss some of the ten commandments. Some men say God did not mandments. Some men say God did not write the ten commandments on the table of stone. They say Moses wrote them. I do not care who wrote the ten commandments, the man that don't live upon a dead level with them ought to speud his life in the penitentiary of this country. (Applause.) The first sin we mention is

THE SIN OF PROFABITY. It is a commonly practiced sin among the children of men. Old men swear; young men swear; sometimes little children swear. Listen, this commandment reads: "Thou shalt not take the name of the Lord thy God in vain." Let aye be aye and your nay, nay, and further than that cometh of evil. Now this commandment: "Thou shalt not swear." There is a man that will break this commandment. Well, here is another: "Thou shalt not He won't break that one. Now suppose I put my hand up this way and say that a man that will steal he will tell lies and get drunk and curse. You say, "Yes, he will." Well, suppose I go over that way and say a man that will swear will tell lies and get drunk and steal. You say, "Oh, don't say that now; if you do you will get a fuss on your hands." Well, brother, it is a poor rule that won't work both ways, is it not?

Profanity—It is a commonly practiced sin among men, and above all sins in the universe the one I would excuse least.

Now, men give up profanity. If I was a
merchant—unless I was a whiskey
merchant, I wouldn't be particular then,
for a little cussing helps their business but detrother and that is—"do you live he is discussing and he means kindly to me, and he lives what he preaches, then I say pick out your her live, and say "That means are then, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other line, for a little cussing helps their business—but if I was a merenant in any other lin travel for me, I don't want any man going around doing more cussing than he does selling," and there is many a drammer in this country a doing it, scattering damnation over the land where they go. Now, the railroad people have sleeping cars and ladies' cars, dining cars and baggage care, and mail cars and smoking cars; they are just lacking one car. Now, I want them to put on a cussing car and run.

EVERY BLACK-MOUTHED RASCAL in there who wants to swear [laughter] Profanity. I say it with all the honesty of my soul, it is the height of ill-manners and implies a bad raising for you to spue out your profanity in the ears of a decent stranger and you quit that, if you don't quit your profanity under any other circumstances. Oh, what an awful sin it is. It is said if the devil wants to catch any other sort of a sinner he baits his hook and covers the point, but if he wants to catch a profane man he just drops the naked hook down and he grabs on and he pulls him into hell. He don't need any bait at all. Profanity. A missionary was coming across the water some time ago. He had been in the heathen land seventeen years. land, sixteen years old, nearly seventeen. and when he stood on the ship an American cursed an oath. The missionary turned to him and said: "My friend, that boy of mine there was raised in a heathen land. He is nearly seventeen years old, and that is the first oath he ever heard in his life, and that was sworn by a gentleman from a christian land." "My God, how can we debauch this christian land from shore to shore with the most obscene and fearful profanity? Let us be decent with our speech. If you are a profane swearer, I don't care what else you are, you lack that much of being a gentle

The next thing we take up is THE SIN OF SABBATH BREAKING "Remember the Sabbath day to keep it holy." I suppose I have many liquor dealers present here to night. Friend, I don't like your business, I don't, I confess to you, and I say this much, that it is a business that robs poor women of their support and poor children of their support and that darkens and dooms and damns the race. Can't you make enough out of it running it six days and nights in the week. God pity you if you must infringe on God's day to pour the infernal stuff down the throats of poor, perishing men. [Laughter and appliause.] Yes, you slap your hands mighty big but, God bless you you dare not open your mouth upon these streets upon that subject. Who runs Omaha? Listen, the men that run Omaha are in this house to night, the voters of this town, and the majority of votes will shut up every bottle in this town, not only on Sunday but on Monday and Wednesday and every day and every hour. Listen. This is a country of ma-jorities, and whenever the minorities don't like the way the majorities do then, God bless you, let them emigrate. Now let me say too, if the life of this city depends upon your carrying on your traffic on Sabbath in this town, the sooner Omaha dies the better for America. I understand that when you were fixing up your streets in this town that you absolutely worked hundreds and housands of men on God's holy Sabbath digging up and paving your streets. God have mercy upon a city that has got down so low that they will not only do it

individually but as a municipalty. THEY LOOK GOD IN THE FACE and defy his ten commandments. I tell you what to do. The next time you go to elect a mayor and a set of aldermen you let these little polities, republicans and democrats, go by. What do you want to be a republican for and what do you want to be a democrat for ? What is the difference between the two? Noth-

ing except a defined difference on the tariff. Let me tell you brethren I am not a member of the democratic party. I am not a member of the repub-lican party. I belong to Jesus Christ from the crown of my head to the sole of my feet, (Amen! Amen! Amen!) and it Jesus Christ can be king of America and mayor of Omaha I don't care who fills the other offices. Now when a man offers himself for mayor you say,"Let us hear from you on this Sunday question; let us hear from you on these moral questions, and let them speak out and make the issue one of morality and immorality and fight it out on that line. That is what you want to do. (Applause.) I am discussing principles, and I declare to you that when you stand with the issue, right and wrong, the ten commandments or anarchy, which will you take? That is it.

"Remember the Sabbath day to keep it holy." These old fellows that get around here on these corners on Sunday, you have seen them, this crowd that gathers on the postolice steps and around these corners here, have you not seen them as you went to church Sanday morning v Have you not passed by when they were sitting and spaing out their profanity and telling their smutty tales? If an old buzzard should sweep along through the heavens and he would seent that crowd he would come within about a half a mile of them and then he would say, "Whew, whew, that is too stinking a crowd for me." A man will get mighty low when the buzzards won't come to him. [Laughter.] My fellow countrymen, hear me to-night, and let us reverence the Sabbath. Let this city be known as one city of the west that keeps the lord's day; you will pros-per more in time and be ready for eternty. The next sin I talk of is

THE SIN OF GAMBLING. Oh, how many gamblers do you reckon you have in Omaha? How many are sitting out there and listening to me? won't be two hours from this minute until the click of the dice and the shuffle of the cards and the ruffle of the money will be heard. Two hours from now will find you at the gambling table. I have thought many a time about a woman husband was a gambler. She knows that every rag her children wear is won at the gamblers table. I have often thought which must be the most horrible thing, to be a gambler's wife or lead a gambler's life. This country is running away with speculation. Boys, make an honest dollar and make it by the sweat of your brow. I would rather have one good honest dollar I earned by the sweat of my brow than \$50,000 drawn in a lottery. A boy that works hard for a dollar at night puts it under his pillow and the eagle upon it will turn into a nightingale and sing him to sleep. My brethren, let me tell you, the only chance for America to day is enrning an honest dollar by the sweat of your brow. I was over in Canada a short time ago, and met many American citizens and friends there. We have a great many men in Canada. A great many Americans in Canada that say they are never coming back here any more. They like it there. [Laughter.] Men of high standing in the world at one time. They are to-day banished, from time land, when the land in the standard in the s banished from the land; banished as thieves. They have stooped to that degradation through speculation. Let me tell you it is the downfall of thousands, and causes more heartaches and troubles-let us go to work horestly before God and man and make our living. We have a rich country. We have abundant resources. We have a thousand things to encourage us in honest industry. The next time you go into a gambling bell think of mother, think of home, and indeed that God made you for a nobler purpose that. Renounce it Quit it. Never indulge in these things and let me warn you to spurn it. Go home and burn up the cards and apologize to your boys, tell them you are sorry that you showed them the first step that will lead them down to ruin. You play cards with your boy, and he gets so that he can beat you, and he goes step by step until he gets into a gambling den, is turned his last dollar, he watches the parties who have won his money, when he retires to his room, makes sure of the place and at midnight, under the pale glow of the gaslight, he walks into the room, and as his victim sleeps quictly he pulls the dagger and plunges it into the bosom of the victim. He perhaps says to himself, "I don't want to kill you, but I have lost my last dollar and must have it."

my countrymen, let us be honest, let us make our money by the sweat of our brows Another sin is the SIN OF LICENTIOUSNESS.

Now, my fellow-countrymen, I am not here to night to say things that ought not to be said in the presence of your mother or your wife. Here we are to night, boys, let your mind run back to your poor mother to-night. Let your minds run back to your poor sisters in the eastern or middle states. Men and brethren of Omaha, let a kind thought go back to your pure homes to night; let me talk with you on the sin of licentiousness. Oh. now this city is cursed with it. How yonder on one of your prominent streets there stands a prominent building which is a house of shame. A house of ill-fame. It is flaunting itself before the eyes of the pure wives and mothers of this city. When I was preaching in Cincinnati last spring the Cincinnati Enquirer came out one morning and said that last night in one of the bawdy louses in that city a young man walked up to his own sister and she was assigned to a room with him The Enquirer pub-lished to the world that a young man found his own sister in a house of ill fame. I stood up before an audience that night, and said that young lady, pure as she had been raised, had as much right in that house as that young man had. [Applause.] [A voice: "That is so." Every poor, lost woman is somebody; sister and somebody's daughter. My fellow countrymen let us protect the virtue of the women of our country. [Voices, amen, amen.] An old gentleman of a town in a certain state where I was stopping said: "Mr. Jones, we have not got a pure boy in this town over seven-teen yars of age." "Well," said I, "if your boys are all debauched, how long pefore this tide of licentiousness will sweep over the girls of the land?" I thought, oh God, let my pure wife and my pure daughters in a common grave before they should come near this tidal wave of licentiousness. Let us build a wall a mile high around the virtue of the women of our land. I have heard that in some places physicians have said to young men you cannot be healthy and be virtuous. Is there a doctor here that ever said to a man if you are virtuous you can-not be healthy. If there is I tell you you have told that young man a lie as black as hell and you know it. A doctor tell my boy he cannot be virtuous and be healthy. My daughter and your daughter is made of the same material as your boy and will doctors ever come to my mother and your mother and tell her that her daughters cannot be virtuous and be healthy? I warn you if you should talk thus to my daughters I would empty a breech-loadiug snot gun into your carcass. [Ap-plause.] Purity. What do the doctors say to you old married rips? Does he tell you you cannot be healthy and virtuous. My fellow countrymen let me say to you to-night that of all the dirty,

MEAN, DISREPUTABLE SCOUNDRELS

is for that man that will come home from

a house of infamy and pillow his head by the side of a pure wife. Purity. I will tell you this country is debauched far enough. Let

that ever walked this earth, if there is

that class who have debauched themselves in the sin of licentiousness. A great many men say "Jones is vulgar; I don't like to bear him preach." One time I preached to an audience, a mixed congregation, an old lecherous scoundrel walked out of the church, his pure wife hanging on his arm, and when he got out he said to his wife that he would not have had her pure cars heard that sermon for the world. She said "I thought it was one of the best sermons I heard in my life." This wife thought it was a good sermon while the old lecherous hag thought i was terrible. Boys, be clean, be clean Let us cease this identious life. Let u resolve to-night to escape it and escape forever.

One more sin I wish to speak of an that is intemperance. Oh, brother, want to say much to you on this, but v have had so much to say about it already that I will not say much upon it to-night Boys listen to me. There is DEATH IN THE CUP.

Tramp, tramp, tramp, the boys are marching, 60,000 a year into drunk-ard's graves, and every barroom in Omaha, and every ard's graves, and every bar-room in Omaha, and every bar-room in America are the recruiting offices of hell, filling up the ranks as the front ones fall in death. Let me say to you shut oil to night. Say I have drank my last drink. I have drank my last drop. Let us not debauch ourselves with liquor. It is not a question of how many bushels of corn are distilled or how many dollars spent, but it is a question of death and hell. Our mothers are tired of seeing their boys stagger into drunkards graves. Let us cease to drink it and put this out of our land. If any man in the world has a right to speak on that subject I have. I broke my own father's heart. I saw him sink down in the middle of his manhood, when in the very prime of life heartbroken. Then when I run back and saw how I became a drunkard, drink by drink. Bays I have got as much will as drink. Boys, I have got as much will as you have, you need not tell me you can control yourselves. You can't do it. I drank on and on and on, and many a night on my pillow I slept the sleep of a drunkard, whilst my christian wife wa on her knees in tears, crying to God to save her husband from a drunkards gave. I drank the rosy color out of my wife's cheeks fourteen years ago and it has never come back again. I had but one child that ever saw me drunk and God took her from me when when whe was het instance. when she was but nineteen months old. When I get to heaven I will hunt up that precious child and beg her pardon that I ever staggered in her presence. I drank until God threw my dying father across my pathway, when I took him by the hand and promised him to give it up, and, glory be to God, every step I have taken from that day to this has been toward the better. I thank God for the power to lift me up, and I commend to this audience to-night the Lord Jesus Christ, whose ability to save unto the uttermost all who come. Let me say to you in these, my parting words, to night my fellow countrymen, let us resolve upon a better life and give ourselves to

The combination, proportion and pro-cess in preparing Hood's Sarsaparilla are peculiar to this medicine, and unknown to others.

W. C. T. U. Report of Work Done at the Buckingham Home.

"Inasmuch as ye have done it unto one of the least of these ye have done it unto Me" is the divine declaration turnished to the workers at our "Buckingham Home," the inspiration under which thier labors have been prosecuted and with results under God as exhibted in the fellowing statement:

Meetings held 63, situations secured

for men 8, for women 20, boys 2, meals supplied 234, lodgings 110, signers of our temperance ptedge 32. Our friends will be glad to learn that a good home has been found for the young girl referred to m a previous report as having been rescued from a fate worse than death, also for the little boy Frankie. Girls have been rescued and in two cases have been returned to their homes, our efforts in this direction, however, being, we are deeply pained to say, sadly ham pered for want of a "Retreat." oh when, in God's good providence, shall this be supplied? Provided, if only we were, with such a door of escape for these our erring sisters, strong is our faith, founded on the promises of our God and the experiences already had by us in this labor of love, that many more of those whose feet are now treading i the broad road to eternal death and de struction might, through such means, be turned towards "the way, the truth and Mrs. Leader, chairman of our committee on jail work, which place i visited regularly twice a week and in con nection with the Y. M. A. service held there every Sabbath, is witness to many evidences of religious feeling on the part of its inmates; tokens of the Divine favor joyfully recognized and calculated to inspire us to renewed consecration of labor in this direction. The Chinese class of fifteen to twenty-live under the superintendency of Mrs. A. P. Wood, meets regularly every Sabbath afternoon at 3 o'clock in the Buckingham hall, and in the eagerness with which is pursued by them a knowledge of the furnished us abundant belief that our labors in this direction are not in vain. Mr. C. S. Boyer, who under our auspices, has been engaged in the organ ization of a Sunday School Temperance Army, reports an enrolled membership of 1,083—constituting the basis of our hopes for the future. With a view to more effective operations care of the lunch room has been transfered to the hands of Mrs. Leader, affording thereby to Mrs. Clark more extended opportunities for usefulness and which, it is needless to say, will be gladly availed of to the amelioration, so far as may be in her power, of the evils with which our fair city is so sadly afflicted. Gratefu acknowledgement is here made of dona tions for September and October from Dr tions for September and October from Dr. S. D. Mercer, \$25; cash. \$25; J. T. Bell, \$50; Joseph Millard, \$10; Mr. Brown, \$5; Rev. W. J. Harsha, \$ Mrs. M. A. Smith, \$5; Edward Evans, \$10; Mrs. D. L. Collins, \$5; D. H. Goodrich, \$1; Wm. A. Higgins, \$2; Mrs. C. E. Yost, \$2; Mrs. M. H. Dundy, \$2; Mrs. W. G. Maul, 50c.; C. F. Harrison, \$4.50; St. Mary's Avenue Congregational ladies society, \$18; St. Mary's Avenue Congregational deacons' fund. Avenue Congregational deacons' fund, \$12; Mr. Flint, \$5; D. Cole, 50c; E. Burn-ham, 50c.; C. Howe, 50c.; P. Bartlett, 50c.; Miss Hattie Duncan, \$1; Mrs. Olive Leader, \$3; M. G. McLeod, \$5; H. F. Bundy, \$1; Mr. J. B. Nelson, \$6; Milton Rogers & Son, one heating stove, Mrs. A. Rogers & Son, one heating stove, Mrs. A. W. Phelps, one comforter; Mrs. Lovejoy, pillow slips; Mrs. Leader, dishes. Pledges

in our report for November.
MRS. G. W. CLARK, Cor. Sec. What powder will I use this warm weather? Why, Pozzoni's Complexion Powder lasts longer than any other, and

made in May for six months will be given

is not sticky. Worse Than a Fire Alarm.

One of the most dreadful alarms that can be sounded in a mother's ears is produced by croup; dreadful, because it is known to be dangerous; the more dreadful because the life of a loved one is in jeopardy. Chamberlain's Cough Remedy is a never failing safeguard against this dangerous disease. Its reputation as a preventative and cure of croup is fully and firmly established. In fact it is the only remedy which can always be relied

Furnished house of J. Lyman, No. 629 Willow avenue, Council Bluffs.

SPECIAL REDUCTION.

The cold waves have been so long in coming that our expectations as to the sale of heavy overcoats have not been quite realized. In anticipation of a cold fall and early winter, we laid in the most extensive line of overcoats ever offered to the people of Omaha. These overcoats must be sold. It is better for us to sell them at a sacrifice than to carry this immense stock, so we have marked down the prices on the same as follows:

100 Mens' heavy Grey Beaver Overcoats, cassimere lined, reduced from, \$6 to \$3.60.

100 Mens' heavy blue Chinchilla Beaver Overcoats, reduced from \$9 to \$5.50.

65 Mens' heavy blue Chinchilla Storm Overcoats, extra long with cassimere lining, trimmed with large fur collar and cuffs, reduced from \$12.50 to \$8. This Coat cannot be bought elsewhere for less than \$14.

80 Mens' all wool worsted Overcoats, in black and brown, reduced from \$12 to \$7,75.

Please bear in mind that all these goods are new and fresh, and manufactured for the season by us, and that we guarantee every article to be as represented or the money will be refunded. All goods at strictly one price at the

THE NEBRASKA CLOTHING COMPANY

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The Beth-Eden Church. The newly organized congregation of Beth-Eden met yesterday morning and evening at the residence of Mr. J. H. Dumont, at 122 South Twenty-fourth street. On both occasions thoughtful sermons were preached by the Rev. R. L. Halsey, of Freeport, Ill., who is spoken of as the pastor of the new church.

In the morning Mr. Halsey took his text from the twentieth chapter of Galatians, the verse "He loved me and gave himself for me." The speaker told of what a beautiful thing love was, embodying as it did, everything that was tender and true. The love of God is a transcendent power. Creations may come and go, but lime than this—the love of God for me, t forms the theme of the angels about the throne of God, and ret we ourselves can realize better than the angels what it means, if we but give ourselves up to it. The speaker suggested the fact that he who receives the love of God can only respond by returning that love. Love alone will answer love, heart alone will stir heart. Love is the true bond of union between man and his Maker.

Resting in the affection of God, we cannot but repose the most perfect trust in God. For out of His sorrow came our lordly joy, out of His woe, our trusting bappiness. God's love never changes. Reposing in His affection, we feel a sense of safety that in no other way can be af

Mr. Halsey dwelt on the restraining power of love at some length. Nothing is so exacting as love. You expect perfect obedience, perfect faith, perfect trust from the ones you love best. So with the Lord. He expects the best offerings of our affections and obedience in return for His great love for us.

The speaker in conclusion gave an elo-

quent description of the crucifixion scene in the Garden of Gethsemane, and dwelt on the great love filling the heart of Jesus which actuated Him when mangled and bleeding on the cross to look down upon his termenters and say: "Father forgive them. They know not what they do.

Halford Sauce-invaluable to all good

Will Take Her Home.

The father and brother of Adelaide Reinhart, the young girl who died from gas suffocation, at Mr. A iler's residence on Thursday night, arrived in the city vesterday from their home near Ord. They will return to-day, taking with them the remains of the unfortunate girl.

Cabinet photographs Rev. Sam. P. Jones and Rev. Sam. W. Small sent to any address postpaid, 25 cents; stamps aken. Address Burns & Dunham, St.

Charles hotel, Omaha. A Babe in the Brush. Yestesday morning the remains of till born babe were found in the brush near the corner of Vinton and Twentyfourth streets. The case was reported to Coroner Drexel, who took charge of the "find" and will hold it pending an

Halford Sauce is palatable and healthy. NEW OUTFITS FOR NEWSPAPERS. The Omaha Type Foundry and Sup ply House for Printers and

investigation of the case.

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Special Ordinance No. 868.

A N Ordinance leving a special tax and assess-ment on certain lots and real estate in the city of Omaha, to cover the one-balf cost of A ment on certain lots and real estate in the
city of Omain, to cover the one-balf cost of
grading 25th avenue from Farman street to
Dodge street.

Whereas: It having been, and being hereby
adjudged, determined and established that the
several lots and pieces of real estate hereinafter
referred to have each been specially benefited
to the full amount herein levied and assessed
against each of said lots and pieces of real estate, respectively, by reason of the grading of
that part of 25th svenue from Farman street to
Dodge street, done under contract with C. F.
Williams.

Therefore, for the purpose of paying the onehalf cest of such grading.
Be it Ordained by the city council of the city of
Omaha.
Section 1. That the one-half cost of grading
that part of 29th avenue, in the city of Omaha,
from Farman street to Bodge street, said onehalf of said cast heing the sum of \$1.394 48, \$mid
grading being done under contract with C. F.
Williams, be and the same is hereby levied and
assessed, according to special benefits by rea-

Williams, be and the same is hereby levied and assessed, according to special benefits by reason of said grading, upon the following lots and real estate, as shown by the generally recognized map of the city of Omaha, 1856, lithographed and published by C. E. Mayne; said cost being so levied on said lots and real estate, respectively, as follows, 10 wit:

G. M. A. Frances Swigart, it 8 bils 2, Boggs
A. Hill's 2nd add
A. Frances Swigart, it 8 bils 2, Boggs
Hill's 2nd add
H. Arnoid, it 10 bils 2, Boggs S. Hill's 2nd add
H. Arnoid, it 10 bils 2, Boggs S. Hill's 2nd add
H. Arnoid, it 10 bils 2, Hoggs S. Hill's 2nd add
J. W. J. Weishams, it 11 bils 2, 46 48
H. Boggs, it 12 bils 2, 46 48
H. H. S. H. J. Geo A Francisco, it 3 lik 5.
Philip Hambschot, it 4 lik 5.
G H Horris I blk 5.
Win Gibbon, it 6 bla 3.
School Distriction.

L W Hill, it 4 blic 4. I. W Hill, it 4 bils 4.
Wm F Rechel, it 5 bils 4.
Beile A Pollock, it 7 bils 4.
It 6 bils 4.
It 6 bils 5.
It 11 bils 5.
It 11 bils 5.
It 12 bils 5.
It 13 bils 5.
It 13 bils 5.

School Dist of Omalia, it 1 bile 4.

Section 2. That the succial taxes and assessments levied and assessed as aforesaid, shall be due immediately upon the passage and approval of this ordinance, and shall become defining only not paid within fifty days thereafter; and thereupon a penalty of ten per cent, shall be added, together with interest at the rate of one permut, a month, payable in advance from the time said taxes become so delinquent.

Section 3. That this ordinance shall is is effect and he in force from and after its passage.

Passage October 56th 1set.

WM. F. Bechen, President City Council.

J. B. Serranan, City Cicak.

Approved November 1st, 1885.

These taxes are now also not payable to the city treasurer, and will become delinquent on December 1st, 1885, after which date a sensity of ten per cent and inferest will be added as shown in souther 2. Section 2. That the special taxes and assess

in Souther 2.
THUMAN BUCK, City Treasurer.





POR THE THEATMENT OF ACL Chronic & Surgical Diseases. DR. Momenamy, Propyletor.
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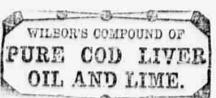
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